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The True Woman.

Edited by Mrs. Charlotte E. McKay.

Vol. I.—No. 12.] BALTIMORE, FEBRUARY, 1872. [Price 5 Cents.

OUR AIM.—Next to "the wisdom which is from above which is *first pure*, then *peaceable*," we seek and will endeavor to promote for our sex the largest possible culture; occupation, with equal pay for equal work; and a deep and thorough conviction of the sacredness of their own womanhood and the high responsibility that rests upon them as women.

Sonnets from Shakspeare.

LOVE.

Let me not to the marriage of true minds
Admit impediments. Love is not love,
Which alters where it alteration finds,
Or bends with the remover to remove;
Oh no! it is an ever fixed mark
That looks on tempests and is never shaken;
It is the star to every wandering bark
Whose worth's unknown, although its height be taken;
Love's not Time's fool, though rosy lips and cheeks
Within his bending sickle's compass come;
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom.
If this be error and upon me proved,
I never writ, nor no man ever loved.

LUST.

The expense of spirit in a waste of shame
Is lust in action; and 'till action, lust
Is perjured, murderous, bloody, full of blame,
Savage, extreme, rude, cruel, not to trust;
Enjoyed no sooner, but despised straight,
Past reason hunted; and no sooner had
Past reason hated, as a swallowed bait
On purpose laid to make the taker mad.
Had, having, and in quest to have, extreme;
A bliss in proof, and proved, a very woe;
Before, a joy proposed; behind, a dream.
All this the world well knows; but who knows well
To shun the Heaven that leads men to this Hell?

[For the True Woman.]

Lives and Opinions of True Women.

NUMBER VIII.

LYDIA HUNTLEY SIGOURNEY.

BY MRS. LINCOLN PHELPS.

We do not purpose to treat of Mrs. Sigourney's merits as an author; her literary reputation is as extensive as the English language. "As a poet she has been termed the Hemans of America—but the large heart and great intellect of Lydia Sigourney were not possessed by the graceful and tender Felicea Hemans, who, if living, would offer the laurel to her sister muse. We may regard the one as a younger sister alive to all that is most touching in the changeful scenes of life, with a harp responsive to nature, and alive to the beauties of art; the other, as of more enlarged capacities, more practical in life's duties, a more truly Christian poet, and no less gifted with the power of music to touch the finest chords of the soul."*

We will consider the life and opinions of Mrs. Sigourney in relation to social and domestic duties; will show her as an educator; one whose soul was filled with aspirations for the elevation of her sex. Could any one who had ever known her, doubt as to what would have been her opinion upon the questions which are now being forced upon public attention, in respect to the proper vocation and position of women? What affinity was there ever between her refined spirit and the masculine asserters of "Women's Rights?" We use this much abused phraseology in reference to its appropriation by the Woman Suffragists. Both Emma Willard and Lydia Sigourney were enthusiastic defenders of Women's Rights;—but in a very different sense from the import of the term as used by those who, casting aside all feminine modesty, exult in their abandonment of the womanly character.

Were it not for the few virtuous women whom we have the charity to believe may be on the side of the *Woman Suffragists;* but for those who conscientiously believe the condition of their sex may be improved by this onslaught upon social institutions, we would not even refer to them. But *past respectability* will avail little in keeping up the reputation of any woman who deliberately casts her lot among those who are loud in their vociferations for the ballot, for free thought, and free love; for license to follow their own evil imaginations, regardless of the established laws of society and the commands of God. We can imagine how a woman of enthusiastic temperament, looking upon the hardships of her sex, may be led to go beyond the proper boundary, until she finds herself in the midst of those from whom she would once have recoiled as from pollution.

In our correspondence as Secretary of the National Committee of ladies opposed to Woman Suffrage, we have received from some noble women, assurances that they have changed their opinions since finding to what excesses these opinions have led. They had wished that laws might be altered to protect women in certain rights; they had, at first, thought it was well that their sex should be awakened to a sense of greater responsibility;—but now they renounce the Woman Suffrage cause, and all sympathy with its supporters. Some of these letters we purpose hereafter to communicate to the editor of THE TRUE WOMAN.

Among the ladies who were active in obtaining signatures in Connecticut to the protest to Congress against Woman Suffrage, (recently presented to the United States Senate by Governor Buckingham,) were many of the former pupils of Mrs. Sigourney; and it is believed that of those who were educated by her, few or none could be found who would not refuse to countenance the "free lovers," even though shielded by their Ægis of "Woman's Rights."

Mrs. Sigourney became a teacher in early life; her school in Hartford, Conn., had a high reputation. Her pupils felt an enthusiastic love for her. To have been one of her pupils was a guaranty for intelligence and womanly virtues. On her marriage to Mr. Sigourney, she became mistress of a palatial mansion; here she studied the science of domestic life, resolved that no literary avocations should interfere with her duties to her family and the society in which she was called to act a prominent part.

But pecuniary misfortunes caused a change in her situation; it was then that her genius was resorted to as a resource against want; and liberally did the supplies flow in, as one book after another issued from the press. Mrs. Sigourney was proverbially generous and charitable almost to excess, considering her circumstances and the mental labor by which she acquired her means. Her sympathies, too, were ever ready to flow forth in elegiac strains for the sorrowing, or in thanksgivings for the joyful.

But did the educational and literary reputation of Lydia Sigourney cause her to despise womanly virtues? Did she range herself among those who clamor for a place with men at the ballot, in halls of legislation, at the bar or in the pulpit? In her Autobiography, or "Letters of Life," she says: "Ever had I been exceedingly sensitive to ought that bore the appearance of forwardness in my own sex. It seemed to me treason against their native refinement and their *allotted sphere:* so I still think; and, however the modes of association may vary with differing generations, *can never respect any woman who boldly seeks the attentions, or invades their province, whose part it is to make advances, to legislate, and to bear rule.*"

Mrs. Sigourney was gentle and feminine, and without pretension. In contrast to the women lecturers and preachers, she sought to do good by her distinguished talents in a womanly manner; in early life as an educator, and afterwards as an author; all her works breathe a Christian

*From Mrs. Lincoln Phelps's review of Mrs. Sigourney's works in the *American Quarterly Church Review*, January, 1867.

and pure spirit, and are of a nature to elevate and improve the reader. We would invite the attention of the young to her works as an antidote to the poison of the sensational literature of the present day—often the fruits of that sad perversion of intellect which is evinced by so many of the women of the period. We say nothing of the men—German, French, and American—who pander to a depraved public taste. Our labor is with women; sad it is that even they should, in such numbers, go over to the side of *vice*. The "free women" may exult in this admission of their numbers; they may boast of their *fancied* strength, their imaginary prospect of destroying the sacredness of home and family ties, of instituting the reign of evil, and annihilating all modesty and virtue in the female character? What may be on this earth when we who are fast hastening to another world, shall have passed away, we do not presume to foretell. We read in God's Word that Satan is to have more power before the reign of Messiah on earth—but oh *may it not be through woman that his kingdom is to be strengthened!* and yet it was by woman that sin entered the world;—may these thoughts strike terror into the hearts of those who are laboring, perhaps ignorantly, in the service of the Spirit of evil!

[TO BE CONTINUED.]

Are the Women of America Slaves?

BY MRS. DAHLGREN.

It has been asserted in the Congress of the United States that the women of this great, free, and prosperous country are held *as slaves;* and it is said that those women who do not wish to have Female Suffrage and its train of evils thrust upon them only wish to have their chains riveted the closer.

Such are the wild declarations and assumptions of the hour. But it is easy to assert, and equally so to make a denial. What are the facts of the case? In what manner of bondage, then, are the women of America held, that this *insult* is thus openly cast upon them?

Inasmuch as the domestic and social life is that which most nearly concerns us, and wherein we are placed, as society is at present organized, let us begin here.

A look into the *homes* of the country, where we find the proudest principles of our *free* institutions, shows us the wife and mother, so honored and beloved that she is called *the mistress* of the household. Nor is this an empty title, for her influence is vast over both husband and children. Where it is otherwise the exceptional cases only prove the rule; and these exceptions are but too often the result of a woman's own misconduct, by which she wilfully deprives herself of all influence.

But where homes are cursed by drunken, brutal, or vicious husbands and fathers, nothing but the grace of God, as applied to such sinners, will change their lives and make them a blessing to their families; and this same rule may be equally well applied to homes where the wife or mother is drunken or vicious. Legislation may and does protect the aggrieved, but it cannot *enforce happiness*. Amongst our masses almost as many homes are desolated by the misconduct of the woman as of the man; yet in neither case may legislation be held responsible.

Where our laws act at all in domestic feuds, the woman is protected rather than the man, and it is wise and well that this more ready redress should be at hand, on account of the physical weakness of woman. In the same spirit of protection are laws which punish men with death—laws framed expressly to guard the physical weakness of woman.

Are women such slaves, under the action of these laws, as to need enfranchisement? Alas! our slavery and degradation will truly commence when, guided by the illusive name of freedom, we are bid to stand forth on the platform of equal rights. *We claim more than this.* We claim to have preserved for us—just what we have now—*protection*.

Are the women of America slaves socially? We commence with what is called fashionable life. Ask our "queens of society." Let them respond, or bid their subjects to do so for them. And amongst all classes, what nation was ever so chivalrous, so courteous to its women? Our men have made us as spoiled children. Is not that our trouble now—over-indulgence? It has often been a source of pain to us to witness the slavery of the men, who toil to support their wives and daughters in every costly folly. During the long, weary, heated days of summer, our cities are filled with self-sacrificing men, who never cease to labor, that the women of their households may indulge in pleasure to satiety. And the rural homes of the land—are unequal burdens here put upon women? Have they here no voice, no influence? Have our women, in city and in country, worn the fetters of slavery in all the glorious past, and those fetters been so gilded that they knew it not? May we not rather suspect that man, indignant at this long servitude, has invented this cruel artifice, by which, under the name of equal rights, we are to be ruthlessly stripped of every cherished privilege? Clearly, the brand of slave may neither be applied to us in domestic or in social life.

So, after all, this hue and cry is only a political snare—some unworthy act of desperation to subserve a political game. And shall the wife who rules her husband, or is at least his peer, the mother who sends the sons she has moulded to the ballot-box, be told that she has no voice, no representation there? She knows better; she knows that just so far as she chooses to influence, she has the opportunity to cast not one, but several votes. Only when, under the new status, the State becomes the tyrant and takes away her children to educate them, may she have reason to complain that her voice is not heard. And unmarried women—what do they most need? Protection. How are they to be enabled to meet the requirements of life without aid or support? We answer, by a better system of educational and industrial advancement. A vote to them would be a mere delusion.

Behold the host of wretched men now appealing for work, for bread, in all our cities. They cry out to us, "bread." We answer them, "vote." Has this vote given to every man work, and power, and place? No, no; the ballot enables the few to pull the wires; enables the politician to manipulate a larger power. And shall the men who have ridden into power over the necks of men voters, plant this iron heel on the necks of the women as well? Thank God, as yet, we are free!!—*Washington Patriot, Jan.* 28, 1871.

Petitions Opposed to Woman Suffrage.

During the last session of Congress, about seven thousand women protested against Female Suffrage—these various petitions having been presented by Senators Edmunds, of Vermont; Buckingham, of Connecticut; Hamlin, of Maine; Scott, of Pennsylvania; Thurman, of Ohio, and Davis, of Kentucky—and in the House by the Hons. Wm. Bingham and Garfield, of Ohio; Mr. Randall, of Pennsylvania; V. B. Judd, of Illinois.

During this session several petitions have already been presented. By Senator Buckingham, one of thirty-six hundred, and another of sixty-two names. By Senator Fenton, one of over a thousand, and by Senator Corbett, one of eight hundred and fifty-two, making an aggregate of over twelve thousand five hundred names sent in within the past year. It must always be borne in mind that these petitions are, as it were, a purely spontaneous action on the part of these ladies, and not the result of canvassing for names, or indeed of any special organization to that effect. It is believed that if a tithe of the effort the Suffragists have made to procure signatures to their petitions had been used by us, the response would have come in hundreds of thousands of names. Of those above-mentioned we have the record, and there may have been presented others of which we are not aware.

THE WEED SEWING MACHINE is doing a good work among the sewing women of Baltimore by its large sale of Machines at low prices on the lease plan. We recommend to our lady friends who contemplate investments in these useful articles, to visit Weed's large and beautiful rooms on Charles street, where they will find the best specimens of the machine, as well as prompt and courteous attention.

[For The True Woman.]

Labor and Compensation.

By Dr. J. H. Hanaford.

The labor question has long been a vexed one, the occasion of much unkind feeling and action. While the relations between the representatives of capital and labor should be of the most harmonious character, as a means of promoting the general good, there is often a most violent warfare, in which the ignorant of the more dependent classes have played a conspicuous part. Indeed, both classes are mutually dependent, yet the laboring poor are generally made to feel the full force of this dependence, having no means of ridding themselves of their embarrassments. Until the laboring classes shall equal the capitalists in education and social position, they will always suffer from any hand to hand conflict. Yet the time may come when, educated and well-informed in matters of general interest, they may exert an influence far superior to that which they now possess, and secure all desirable rights—though not the right to oppress the capitalist and control his business, as at least one organization is now seeking to do.

In our present imperfect state various inequalities must exist, the result of which will ever be to oppress certain classes and individuals, or, at least, temporarily to deprive them of what they may deem their just rights. It should be borne in mind, certain laws of trade must regulate these matters, laws which affect labor as they do any other commodity or product of labor. For example, when the earth yields an abundant harvest, producing an amount of wheat above the demand for consumption, the inevitable result is a fall in the price. It is no fault of the dealer that the price has receded, and it would be the most absurd folly for the producer to charge it upon him. The relations of the supply and demand—aside from unnatural interference—must ever regulate the prices of the products, both of labor and of the earth. Whenever the demand exceeds the supply, the price naturally advances, while the opposite condition produces as naturally the opposite result, a change for which the class as blamed are not responsible. These changes and irregularities are often, if not always, as much beyond our control as the weather. Hence, the *market price* of labor, of wheat, &c., controlled by the relations of supply and demand—unless affected by the disturbing causes of monopoly—is the only one on which we can rely, the only one based on principles of equality and justice. It would be utterly absurd for Government to attempt to fix the price of any article of ordinary product, though it may fix the number of hours to constitute the day's work, the *weight* of a barrel of flour, beef, &c., allowing the usual laws of trade to fix the *price*. An attempt to go beyond this would be to cripple industry, hamper enterprise and drive men and women from one employment to another, as they should find it for their interest to change. To compel one to labor for a certain price, not indicated by the relations referred to, or in any particular department of industry, or for a certain class of employers, &c., would subvert the great principles of our government and prove a tyranny. With or without Female Suffrage such efforts would ever prove abortive, at least in any government less tyrannical than an absolute monarchy. Indeed, the best protection of the laborer against the encroachments of the capitalist are intelligence, integrity, temperance in all things, and industry. Laborers governed by such principles will ordinarily find employment and a fair compensation, aside from the disturbing cause of an overstocked market, when even intelligence may temporarily suffer. It is generally true, however, that the industrious, and temperate, and economical of both sexes rarely will suffer from "hard times," so generally the bug-bear of the opposite class.

The foregoing principles applied to the compensation for the labor of females will be discussed in a future issue.

Reading, Mass.

Women's Charities in New York City.

"The Isaac T. Hopper Home" is the Female Department of the New York Prison Association. It is managed by a board of thirty ladies elected annually. The objects of the Society are "the improvement of the condition of prisoners, whether detained on trial or finally convicted, and the support and encouragement of reformed convicts after their discharge, by affording them opportunity of obtaining an honest livelihood, and sustaining them in their efforts to reform." It is a death-grapple with sin in its strongest dominion—the heart of a disgraced and ruined woman. There are no special tests for admission. All are received on trial, and if sincere in the matter of reformation, receive every encouragement. Scores are sent away to service every month, and as many more received from the prisons.

Since the organization of the Home, in 1854, the Society has received 4,897 persons, an annual average of 187, the larger number of whom, notwithstanding all their discouragements, have gone out to lead virtuous and useful lives.

The Woman's Hospital of the State of New York.

In February, 1855, the Woman's Hospital Association was formed, with a board of managers consisting of thirty-four ladies, a work of woman for the benefit of her own sex. On the 4th of May, 1855, the Association opened a hospital in a hired building with 40 beds. On the 15th of October, 1867, the new building, corner of Fourth Avenue and Fiftieth street, was thrown open for the reception of patients. It contains 75 beds, and cost, with its furniture, $200,000.

The surgical department, which is under the direction of the skilful Dr. Emmet, has been so organized that out-door patients are gratuitously treated three days in the week. During the year 1870, 262 patients were under treatment in the wards, of whom 167 were discharged cured, and over eighteen hundred out-door patients received medical treatment. The business of the Association is conducted by a board of men styled governors, and an associate board of women termed supervisors."—*The Christian at Work.*

Unquestioned Rights.—The following is published for the especial benefit of the strong-minded who are clamoring for men's rights. Let them have them; the list, it may be mentioned, is not exhaustive: To fight; to work at the plough, the sledge-hammer, the bellows, the anvil; to cut down trees; to build houses; to dig canals, construct railroads, make steam vessels, cast cannon, create cities, climb to the top of the mast when the seas roll and the winds blow; to furl a sail that will save the lives of forty female passengers; to chuck coal into the furnace; to feed the fire that heats the water that makes the steam that urges the ship that bears the husband that loves the wife to the house that love built in the city that men built; to stand in the pitiless storm at night and guard the slumbers of the town; or in the front of battle, brave the assault that would overwhelm ballot and bonnet, and life and liberty; or, when the fierce flames lick the chamber, to mount through its terrors to save a woman who has fainted with a child clinging to her bosom; and not to get the nicest parts of a turkey, or a chicken, or anything else, if a woman is by and wants them.—*Exchange.*

The female suffragists have received somewhat of a rebuff from the United States Senate in the refusal of the committee to which was referred their memorial, to present it to Congress. The committee also ask to be relieved from further consideration of the subject.

The truth is, that the women who went up from Lincoln Hall to the Capitol to meet the committee, behaved so much like a rowdy mob, defying Congress and the police to keep them in order, that the committee may well have been frightened at the idea of putting the ballot into such disorderly hands.—*Washington Star.*

Thirty unmarried ladies, most of them educated in some of the best institutions in the United States, are devoting their culture and energies to special labors in behalf of their sex, at sixteen of the principal centres of influence in the Turkish Empire.

Judge Jameson has decided that women cannot vote in the State of Illinois.

The True Woman.

EDITED BY MRS. CHARLOTTE E McKAY.

☞Published Monthly, N. W. Corner Baltimore and Gay Streets.

☞Subscription—50 Cents per annum; 12 copies sent to one address for $5.

ADVERTISEMENTS.

$1.00 for a square of eight lines, one insertion.
2.50 " " " " per quarter.
25 cents a line for Editorial Notices.

☞To CORRESPONDENTS.—All communications intended for publication must be addressed to MRS. C. E. McKAY, No. 173 Hoffman street, Baltimore, Md.

☞*All business communications, and orders for the paper, must be addressed to*

C. W. PAIRO, *Business Manager*,
Office of THE TRUE WOMAN,
No. 9 North Street.

☞Agent in Washington and for District of Columbia, JOHN C. PARKER, 527 *Seventh Street*, opposite the Post Office.

In Boston, A. WILLIAMS & Co., 135 Washington street, corner School.

Baltimore, Md., February, 1872.

NEW SUBSCRIBERS can, at their option, commence with January or March, 1872, or we will send to any who may desire them, the back numbers for twenty-five cents. Some of our new subscribers will find in their first parcel a few extra numbers which they are requested to distribute.

OUR present issue completes the first volume of THE TRUE WOMAN. We desire very much to enlarge our paper, and will do so as soon as the revenue from our subscription list shall warrant it. Many of our subscribers for 1871, have responded to our request for an early renewal of their subscription, and we trust others will follow their example, and with their own, send other subscriptions. We cheerfully give our own labors to this cause, having no expectation of reaping pecuniary benefit, our highest ambition being to make our paper worthy of its name. As fast, therefore, as our income exceeds the expense of publishing, the excess will be put into the paper, thus making it more worthy the patronage of our friends. On our subscription list are a number of names of friends who have sent five dollars, and receive twelve copies for distribution. We wish very much that the number of names with the V attached may be increased. Are there not many men and women of abundant means among our readers and sympathizers, who will follow this generous example, and so aid in establishing the true rights of women, and in averting the terrible evil which threatens our beloved country? As our circulation is now established in thirty-three different States and Territories, and constantly increasing, we offer a desirable medium to advertisers, and earnestly solicit patronage in that line.

THE National Woman Suffrage Convention held its session at Washington on the 10th, 11th and 12th days of January. As its doings have been fully reported in the public press, we shall confine ourselves to a passing notice of its most striking characteristics. And first,

THE DEMANDS OF WOMAN SUFFRAGISTS.

Miss Anthony declares that although the laws were perfect with regard to women, and all ground of complaint on the score of injustice taken away, they will never be satisfied till they can have a voice in making the laws.

THEIR CLAIMS.

Mrs. Hooker claims that women have, under the Constitution, the right to life, liberty and the pursuit of happiness, reserving to themselves the choice of the pursuit in any line that may seem good in their own eyes.

This doctrine has been repeatedly propounded by Mrs. Woodhull and agrees well with her doctrines of free love, as also with Lucy Stone's declaration that "a woman's work is good for her, provided that she love to do it, but if she does not like it, it is not good for her," but we are surprised to hear Mrs. Hooker echo it, since she can hardly fail to see that it opens the door to every kind of license, and furnishes an excuse for every kind of crime.

What more effectual plea can the swindler, the burglar, the poisoner, or the assassin set up in defence of their crimes than the right to a pursuit of happiness with full liberty to choose the direction in which they shall seek this end? The legitimate result of these principles, carried into practice, would be the destruction of all guarantees for the security for life and property, and the speedy subversion of our Republican Government. Before society grants to these women the right to do as they please, has it not a right to enquire what they will please to do?

THE AUDIENCE.

In the former meetings of this Convention in Washington several members of Congress and gentlemen of note in society have lent their influence by appearing on their platform. At the recent meetings no member of Congress appeared, and no gentlemen of note, unless we may except S. P. Andrews. This gentleman appearing on the stand immediately after the hearing of a delegation of the Suffragists by the Judiciary Committee of the Senate, commenced his speech by congratulating Mrs. Stanton on the prospect that when she next came to Washington it would be not to attend a Suffrage Convention, of which this was probably the last that would be necessary to secure their object, but to take her place as a member of the Senate, while Mrs. Hooker might probably be called to serve her country in the capacity of Chief Justice of the United States! He then entered on what seemed to be an elaborate diquisition on the nature of law, when he was stopped by a portion of the audience, which Miss Anthony designated *as a rabble.* It may be ungenerous to suppose that this so-called rabble constituted more than a small portion of the audience, but they evidently held the balance of power, as, notwithstanding Mrs. Stanton's entreaties that the gentleman might be allowed to proceed, he was obliged to yield, which he did at last very gracefully.

A THIRD PARTY.

After several ineffectual efforts on the part of Mrs. Ballou, in proposing Mrs. Woodhull as candidate for the Presidency of the United States, under the auspices of a third party, which is proposed by the Woman Suffragists, the nomination was made. This was evidently the result of a plot between Mrs. Woodhull and Mrs. Ballou, and quite in opposition to Miss Anthony's wishes, who made an almost imperceptible effort to withdraw Mrs. Woodhull from the front, and place some one else there; an effort which was promptly met and put down by Mrs. Woodhull's partizans. Mrs. Woodhull had determined to make herself the rallying point of the new party and succeeded in her plan, although it was rather difficult for a spectator to say which was the stronger, the vote of the Convention in favor of her nomination, or in opposition to it.

CORRESPONDENCE.

Several letters of declination were read from members of Congress and others who had been invited to be present and take part in the discussions. We copy the following:

WASHINGTON, D. C., Jan. 8, 1872.

MRS. ADMIRAL DAHLGREN:

Madam: The National Woman Suffrage Association is to hold a three days' Convention the present week, in Lincoln Hall, commencing on the morning of Wednesday, the 10th. Nothing would afford the officers and speakers of the Convention greater pleasure than to hold a debate during some session with yourself and your friends upon the question of Woman Suffrage. As you have publicly expressed your opposition to woman's enfranchisement, not only through the papers, but also by a petition against it to Congress, we feel sure you will gladly accept our invitation and let us know your reason for the faith that is within you.

Mrs. Elizabeth Cady Stanton, as President of the Association and Convention, will afford you every opportunity for argument, and will herself enter the lists against you. Not only Mrs. Stanton, but all members of the Committee cordially extend this invitation for debate to be held

at any session most convenient for yourself.

An early answer is desirable.

MATILDA JOSLYN GAGE,
Chairman Committee of Arrangements.

MRS. MATILDA JOSLYN GAGE, CHAIRMAN COMMITTEE OF ARRANGEMENTS:

Madam: Mrs. Sherman and myself are this morning in receipt of a note from you, in which you invite us in the name "of the officers and speakers of the National Woman Suffrage Association," to hold a debate upon the question of Woman Suffrage, and mention that "Mrs. Elizabeth Cady Stanton, as President of the Association and Convention, will afford every opportunity for argument, and will herself enter the lists," &c.

In reply to this invitation, for which we thank you in so far as it may have been extended in a true desire to elicit fair argument, we would remind you that in the very fact of soliciting us to "hold debate" on a public platform, on this or any other question, you entirely ignore the principle that ourselves and our friends seek to defend, viz: the preservation of female modesty.

The functions of men and women in the State as citizens are correlative and opposite. They cannot be made common without seriously impairing the public virtue.

Our men must be brave and our women modest, if this country may hope to fulfill her true mission for humanity.

We protest against Woman Suffrage, because the right of petition may safely be considered as common to all, and its exercise most beneficial.

We publish written articles, giving "our reasons for the faith that is within us," because we may, consistently with the home life and its duties, make such use of whatever talents God may have confided to our keeping. To these printed articles, in which we have fully and at different times explained our views, we are happy to refer you.

We likewise hold that an appeal to the public made in this manner is much more likely to evolve a clear apprehension of this important subject, as presenting a strict issue to the reasoning faculties, and one undimmed by those personalities which generally are indulged in during the course of oral debate. I am, truly, yours,

MADELINE VINTON DAHLGREN.

Washington, January 9, 1872.

Speaking of this correspondence, the Baltimore *Sun* says:

We observe in the proceedings of the Convention at Washington that a correspondence was read, in which Mrs Elizabeth Cady Stanton challenges Mrs. Admiral Dahlgren and Mrs. General Sherman, opponents of Female Suffrage, to "enter the lists' of debate on the question, which the ladies referred to declined—a fact that the warlike Miss Anthony seemed to consider as a triumph for her side, apparently not appreciating the Dahlgren shell through the centre, which was conveyed in the second paragraph.

We think after this that the ladies challenged to "enter the lists" are not likely to receive a similar invitation, unless Messrs. Anthony and Stanton, in the legitimate development of female "progress," should proffer them an exchange of shots at Bladensburg.

A MISTAKE.

The delegates of the Convention who presented their claims before the Judiciary Committee of the Senate, congratulated themselves on being the first women to whom had ever been accorded the honor of a hearing before a Senate Committee of the United States.

This is a mistake. On the 10th of February, 1870, a hearing was granted by the Senate Committee of the District of Columbia to a delegation of ladies, one of whom, Mrs. C. E. McKay, of Massachusetts, read a paper remonstrating against the extension of suffrage to the women of the United States. This paper was afterwards presented as a memorial in the Senate, by Senator Morrill, of Maine, referred to the Committee on the Judiciary, and ordered to be printed. It was printed as a Congressional document, afterwards as a tract, extensively circulated through the country, and may be found in the January number of THE TRUE WOMAN.

Saturnalia.

The early Christians did well when for those days of madness and debauchery, known as the Saturnalia, they substituted festivals, which, while they retained all that was innocent in the former, of friendly greeting and gift-bearing, should also receive the impress of "holiness to the Lord." Thus the days which had been observed as the feast days and orgies of Saturn were consecrated to Christian services and rejoicings, and called *holy days.* So they have come down to us, days of congratulation and Christian mirth, of gift-bearing and glad recollections of the Babe of Bethlehem, the Christ-Child.

Is it not, then, terrible that in any sense these days should be made to re-assume the characteristics of the Saturnalia? Is it not more terrible that this result should be due almost entirely to the ministrations of women? That these holidays should be singled out from all the days of the year, in many of our cities, as seasons of carousal and inebriety, when many a well-trained and carefully guarded young man is first tempted to "look upon the wine when it is red, when it giveth his color in the cup, it moveth itself aright;" tempted to put it to his lips by the fair hand of that friend whose very presence is for him almost an intoxication. That this wrong, done by women to men, is coming to be felt by men as one no longer to be tolerated, is evident from the numerous appeals in our city dailies, for example, those of Washington and Baltimore—appeals from men to women to withhold temptation to the cup which many are not strong enough to resist, and which so many have found in the end "to bite like a serpent and sting like an adder." It is gratifying to know that the earnest remonstrances of the Baltimore papers, especially the *American*, have taken effect, and that in a large proportion of the late holiday receptions in our city, chocolate, tea and coffee were substituted for drinks that inebriate. One may hope that the day is not far distant when young men of Christian profession, and indeed all true and well-principled young men, will refuse to be seen at the receptions of those women who are known to offer to their visitors anything of an intoxicating character.

In this connection may be mentioned a quotation, which has gone the newspaper round, from a prayer offered by Robert Collyer in the presence of a large congregation. "O, Lord, bless men; make them strong, courageous, cheerful, helpful, but leave women just as they are." This has been noticed with condemnatory remarks by some religious papers, and, we regret to say, with commendation by at least one religious paper which *ought to know better.* It is difficult to see how any true woman could read or listen to it without disgust, or to find excuse for it on any ground. If it were the careless utterance of an unguarded moment, it was an offence to the Almighty, "before whom angels veil their faces;" if meant as an offering to the vanity of women, then it was a prostitution of the pulpit and an insult to the sex. The pulpit may well spare such ministrations to female vanity. The temptations of men and women are different and their crimes sometimes different, but who shall say that for the great and dreadful evils and wrongs that afflict the race, women are less culpable than men. Especially from the soul and body destroying crime of intemperance, as it rages in society, yearly demanding its thousands of victims, women cannot say their hands are clean while they persist in offering the intoxicating bowl to their visitors. Let, then, women listen to the appeals of men, and heed the rebukes in which there is far more of faithfulness and honesty than in the prayer which challenges the Lord to "leave them just as they are."

MRS. W. G. WHEATON, of Kalamazoo, Mich., delivered a lecture at Representatives' Hall, Springfield, Ill., on the 9th inst., upon the subject of "True Female Education," in which she took strong grounds against female suffrage. The lecture is highly praised in the Springfield journals of the 10th, and the House of Representatives paid her an unusual compliment by passing a resolution expressive of the pleasure which the lecturer had afforded them, and inviting her to deliver her companion lecture on the "True Education of Youth."

THE effort made by the Legislature of Wyoming to repeal the Woman Suffrage Act, failed by one vote in the Council.

[For the True Woman.]

The Woman's Parliament.

By Mrs. Anna H. Dorsey.

Dux Fœmina Facti.

Such a Congress would be powerful in regulating the employments and labor of women, protecting their interests, defending their rights, and administering justice in their behalf.

But we who are opposed to Woman Suffrage, are satisfied with the rule of MEN; and feel convinced that we have a moral influence over them quite as powerful as that which a Congress like the *Griannan-na-Nienghean* could give us; far better and nobler in its effects than political rights could secure us.

But the battle-cry of the Amazons, "vote or die," is a clog to the advance of woman's true and best interests. Men stand by waiting to see what next, determined, in their own minds, that as women have begun the fight, to see it out; but let it terminate as it may, either event will retard female progress. If she gets the right of suffrage, women will from that time begin a shoulder to shoulder battle with her rival, man, who will yield her no quarter *then* on account of her sex; if she fails to get the right of suffrage, there will be less disposition on his part to improve the *status* of women than ever, on account of old grudges and the old contention for power.

Let these roving women, who make little of the domestic relations and the peace of the social order, who are disturbing the peace of the world with their impracticable ideas and wild theories, their mischievous plans and wild aspirations, turn their talents towards the true elevation of their sex; they have already done good so long as their efforts were confined to a legitimate channel; we do not deny that they have done good, but let them stop short of their effort to force the voting power, with all its untold consequences, into the hands of the women of the country who are satisfied with the rule of men in all public affairs, knowing that if there are blatant demagogues whose principles threaten all sorts of evil to the public weal, there are others *always* in the majority whose ability, purity of character and moral force are able to overcome them—men who, we hope, for the sake of the world's future, and the sacredness of domestic institutions, holy and divinely appointed, will never allow the demands of these "crowing hens" to be granted.

We all know what happened when Eve, having it all her own way, unfortunately assumed the right to eat that apple; she not only ate it herself, but cajoled Adam, her husband, into eating another, bringing a curse upon the earth and upon the generations thereof; the first fruits of which they themselves endured. The duel between Cain and Abel only symbolizes the bitter enmity, discord, and fraternal hatred that will, as a natural consequence, be introduced into families, should this power of the ballot be given to women. The movement is a revolt against nature and the designs of God; it is an unseemly struggle for power on the part of women who, not having domestic ties of their own, to satisfy their unfeminine cravings, rush into the political arena, and in coarse strife with men, do their best to overturn the old-established order of things.

It will be easier to give the voting power to women than to take it away; let men remember that. It will be the old story of the fisherman and the Affrite, which we will relate as something much to the point, A poor fisherman had been casting his nets all day without success; at length he felt that he had a "haul," and drew them in, but instead of fish they contained a leaden casket, stamped with the great seal of Solomon. The fisherman lifted it out, wondering if it contained treasure, when lo! a voice came from it begging to be liberated. "Who are you?" "A rebellious spirit," answered the voice; "a fallen Affrite, punished by thousands of years imprisonment. Give me freedom I beg." "I fear you may kill me!" said the fisherman, trembling; you are very powerful." "Oh, no, I will reward you with untold benefits if you will only grant my prayer; see the small space in which I am confined; I only want *freedom;* I cannot harm you if I would." At that the fisherman removed the mighty seal of Solomon and opened the lid of the casket. A great black volume of vapor and a terrific rumbling rushed from it, covering the air with blackness and confusion, until it reached the clouds. "Now get ready," thundered the Affrite, "I am going to destroy you." The fisherman fell prostrate at his feet, begging for mercy, but begging in vain. At length he said: "Good Affrite, do me one favor before I die. Let me see if it indeed be true that your mightiness was confined in that little box." "That is easy enough," replied the Affrite, and immediately he began to coil himself back into his old prison without suspicion, and when the last vestige of him disappeared, the wily fisherman placed upon it the mighty seal of Solomon, and the wicked Affrite was done for and tossed into the depths of the sea.

Men in power! you who are fishing for political favor, and to strengthen your positions by means of this contemplated evil, take care lest in opening the casket you draw up in your nets you turn loose on the world a worse Affrite than the one released by the fisherman of Stamboul. Let us suppose that the leaden casket in which this evil spirit was confined symbolizes the ballot-box, and the seal of Solomon wisdom to keep it closed against Woman Suffrage, then throw it back into the depths before the Affrite within charm ye too well, and prevail upon you to give it freedom to your own destruction.

Women are fond of place and power; they are by nature revolutionists; and if you imagine that they will use the ballot only to keep male politicians in power, never was there a greater mistake. But our article lengthens beyond the assigned limits; it has grown under our hand beyond our design, and we defer a continuation of the subject to another number.

Correspondence.

[*From Dr. Peter Parker, Washington, D. C.*]

"Truth is great and must prevail." I rejoice that Truth has such an exponent as "The True Women," and desire for it speedy and universal triumph.

[*Lansing, Michigan.*]

A few weeks ago two or three numbers of your paper, The True Woman, fell into my hands, and I forthwith set to work to get subscribers. Your paper is just what we need. I feel there is not half enough said and done in opposition to this monstrous absurdity—the Woman Suffrage movement. I am with you heart and soul, and everything that my hands find to do in opposition to this evil, I shall do with my might, and so should every right minded woman; we have kept still too long, and silence has been construed into consent.

I have been circulating a protest to be sent to Congress, and I find that a large majority of the ladies of our city are opposed to the movement, and I *do* know, too, that our Legislature last winter were perfectly disgusted with "Susy B. & Co.," who were here laboring very hard for their cause—so hard, that they killed it, as far as the Legislature was concerned.

My prayer shall be, that your efforts may be crowned with success, and may God help the women of America, and grant them the womanly instincts, which, in the dawn of our Republic, made *home* the Eden of all human hopes and joys, and lead them back to the hearthstone, that holy spot, which too many, alas, have deserted.

[*From Iowa.*]

I received the copies of "The True Woman" you sent me, and was truly thankful for the same, as they enabled me to refute the arguments of some in favor of suffrage. I am much pleased with the paper, every line of which breathes of purity and love.

I do not think it will make much difference whether petitions are presented or not, as the people are surely aroused to the folly of the movement for Woman Suffrage; at least, I am fully confident that it is killed in Iowa. If our Legislature submits it to the people, it is sure to be defeated.

Is it not strange that so many seemingly pure-minded women should be so terribly in earnest in trying to obtain the ballot, and so blinded as to think it will be a real benefit to the sex? I do not doubt the sincerity of some, while I know that others are working for self alone, seeking wealth and fame. The practical workings of the movement thus far goes to prove—at least in this vicinity—that it will not be a benefit to the laboring class of girls. They

are coming to think that if they cannot get the very highest wages, they wont work at all; and it is not to be denied, that in this vicinity, where there were two prostitutes three years ago, there are ten to-day! They cannot get money fast enough to gratify their desires for dress by the slow process of working.

Be assured I shall endeavor to obtain all the subscribers for *our* paper that I possibly can. With earnest hopes for its success, and for your hands being upheld in carrying it on, I remain

Yours truly, R. W. T.

Notices of the Press.

[*Baltimore Saturday Night.*]

THE TRUE WOMAN.—We notice that the flag of our little cotemporary is still flying; or to speak more in consonance with her character, the TRUE WOMAN is quietly and modestly making her ways known and her influence felt in our community. We are glad that this paper, devoted to restoring and perpetuating the truly feminine ideal, is issued in Baltimore, whose boast has so long been her women, free alike from the pedantry of learning and the vulgarity of ignorance; knowing their own place, and keeping it in honor and dignity. The TRUE WOMAN has now nearly completed its first year and safely established itself in thirty-three States. Above all religious, political or sectional bigotry or bias, it holds fast its special vocation, and comes a welcome guest and counsellor to every house in our broad land. It is truly "a builder of the waste places," a restorer of paths to dwell in. Its able arguments against Female Suffrage ought to be in the hands of all our young people, male and female; while its very respectable list of contributors assures the continuance of the high literary standing it has so far maintained. Its subscription price is so low, and its cause so commendable, that it ought to number its subscribers by hundreds of thousands.

[*Baltimore Sun.*]

The January number of the TRUE WOMAN, published in this city, contains a variety of interesting matter. This periodical is conducted by ladies who oppose the Woman's Rights movement with spirit and ability.

[*Washington Sunday Morning Chronicle.*]

All true friends of women will be glad to learn that this able advocate of their cause, as against the wild women, has been, and is, very successful.

[*Watchman and Reflector, Boston.*]

The TRUE WOMAN, published in Baltimore, is a well conducted paper, and has this sensible sentence for its prospectus: * * * Mrs. McKay has found her "sphere" in the TRUE WOMAN, and well fills it.

[*The Wakefield Casket.*]

We have before us a copy of a very neat little paper called the TRUE WOMAN, published in Baltimore, we noticed the following article in this paper; it is quite expressive and has a ring to it that we like. * * * And very well is the Woman Suffrage question handled by this paper. Ladies, subscribe for it.

[For the True Woman.]

So Nervous.

"Sister, please hem this veil for me, I'm so nervous this morning."

So said Ruth, giving the bit of light gauze and threaded needle into her sister's hand. Poor little invalid Annie, lifting herself slowly from her pile of pillows on the sofa, meekly took the veil, and with her slender fingers began to turn the hem. Presently in comes energetic Lucy from her work of packing trunks for herself and two younger sisters, and, quickly comprehending the situation, exclaims:

"Why, Ruth! how can you give that work to Annie to do? You know the poor child has had head-ache all the morning; see how worried she is with trying to oblige you. Can't you do it yourself, dear?"

"O, Lucy," said Ruth, "I'm so nervous this morning, my hand trembles so that I cannot set a stitch; please don't scold me."

And here the tears that had been slowly oozing from Ruth's pretty eyelids all the morning, burst into a shower; the handkerchief went up a real flag of distress, and the battle seemed, for a moment, quite lost

"I don't mean to scold you Ruth, dear, but don't you see that this is just the time for an exercise in that self-control that you are so anxious to acquire. If you wish to make a good, strong, helpful woman, as I am sure you do, you mustn't let such an opportunity as this slip for getting the better of your feelings. I think, now, if you take the veil and hem it nicely the effort will help to steady your nerves. You will feel really better for it, and life will look brighter."

Life, it must be confessed, looked very dark to Ruth that morning; at least the next six weeks of it, she having just said good bye to Ned, for Ruth, as the girls say, "has a beau." A splendid, brave young fellow he is, too, ready to do battle for her anywhere, who has been basking in the sunshine of her smiles for a few days, and now has left her for a six weeks' absence. The thought is too overwhelming. Lucy has been left to pack the trunks for this approaching journey alone, Annie's headache is ignored, and she really can do nothing but be *nervous*.

Now, I don't mean to say that Ruth has a weak, selfish character. You would not think so, could you see how affectionately she hangs about her friends, when she is in her best moods, or the bright and winning ways she has for her lover. But, unfortunately, she has not learned that the best panacea for such grief is to plunge into some work, no matter whether great or small, important or unimportant. Do something, do it quickly and well, and your nervousness succumbs to the power of your will. Indeed, for this malady I can think of no specific better than that couched in the advice of the old Athenian to his disciples, who would perfect themselves in the art of oratory, "action, *action*, ACTION" C. E. J.

United States Senate.

MR. CORBETT. I am requested by a lady to whom several protests have been sent, to present the protest of remonstrance of some eight hundred and fifty-two women of the States of Ohio, Iowa, and Oregon, against the extension of suffrage to women. These ladies embrace some of the most influential in the country, Mrs. P. B. Ewing, of Ohio, heading the petition from that State; Mrs. Senator Wright, wife of our distinguished colleague, heading the list from Iowa; and these ladies, not insensible to the best interests of their sex, protest earnestly against the extension of suffrage to women. I move that this remonstrance be referred to the Committee on the Judiciary.

The motion was agreed to.

MR. FENTON. I also present a memorial of a large number of women of Albany, New York. I have not counted the number of names signed to it, but should think it must be over a thousand, and among them I recognize the names of many highly respectable ladies with whom I had acquaintance while I resided in Albany; and I have no doubt all the signers are highly respectable. These memorialists protest against any legislation for the extension of suffrage to women. I move that their memorial be referred to the Committee on the Judiciary.

The motion was agreed to.—*Congressional Globe, January* 16.

Aid for Sewing Women.

We have received an interesting report of an enterprise begun in behalf of the Sewing Women of Baltimore, growing out of the labors of the "Committee for the Sick and Poor of St. Peter's P. E. Church."

Its object is to furnish rooms with sewing machines, moved by steam power, where sewing women may be assisted in doing their work with less detriment to their health than in their present methods, and in receiving better pay for it. There are also other similar efforts being inaugurated in different parts of the city, which we hope to report more fully in future. This seems a step in the right direction, and we bespeak for it the hearty sympathy and co-operation of all who have at heart the welfare of women, struggling nobly, and against fearful odds, in the battle of life.

IN the House of Representatives, January 24th, Gen. Butler presented a petition for a declaratory act to assure the right o suffrage to the women of the United States.

Shall We Marry?

By Rev. J. F. W. Ware.

From a discourse delivered in Ford's Opera House, before an audience of 5,000 people, Jan. 7th, 1872.

After the introduction, in which Mr. Ware says, "I cannot but regard as one of the disasters of the times, the growing levity with which, in public and in private, everything concerning woman is treated," he says: "I am moved to take up this topic by an anonymous letter received by me in which the writer says, in substance, that for woman man will fight and work, and if necessary, lie, steal, defraud, swindle or murder. That the law has gradually given woman so great privileges that men have practically become slaves to them; the courts have gone farther than the laws, since it is well known that it needs only a beautiful plaintiff to gain any suit against a man; that this has made woman very independent, no longer help-mates but spend-mates, a costly luxury only a few can afford.—They will do no household work, but must be bound with silks and jewelry, and play the sham lady. He then adds—as women are a necessity that cannot be done away with, men try to take them as they find them, but then the cost must come from somewhere, and as it cannot come honestly, except in a small minority of cases, it must come by swindling. Only last night I heard a young man remark as he saw a beautiful woman, "if I could get that woman for a wife, I would do anything, even if I had to steal money to support her."

Now when you know that that is just what many a young man has done, is doing, and will be driven to do, do you wonder that I ask, shall we marry? Everybody knows that marriage has from the beginning, and by all peoples, been accepted as a universal fundamental law, and that under the fostering of Christian belief and institutions it has gradually grown into the safety and the hope of the world. Everybody knows also that the whole matter of the relations of the sexes, leading to and ending in marriage is up, not only for discussion, but for reversal. A very grave crisis is upon us, complicated by many side issues, and confused by many champions whose championship helps to no good.

I do not wonder that many women should feel the actual position in which many women are, their disabilities, sorrows and shames, but I do wonder that they suppose that laws are to remove things which have grown up among and because of women themselves; are purely their own from inception to conclusion; I do wonder that they will not see that the great harm to woman is in her own sex, and that no ballot or jury or property right can mend it. I grant everything I hear of man's mistake about, his wrong toward woman, but I marvel that it is not seen, her own greater mistake and wrong toward herself. I marvel that she does not see that our redemption is to come from within herself and from herself, and that in that lies the real solution of all the jarring complication of questions that group themselves about the question of marriage. And I wonder that man should not put a quietus on a great part of this agitation, by the erasure of certain laws, and removal of certain disabilities which cannot bear the light of this age, and the passage of such as would remove all well grounded cause of complaint. * * Women must set themselves to finding out and teaching what marriage is, what it presumes, and what it demands. They must see that it be not a sale, a barter or a swindle. More than all necessity of woman's rights as claimed on platform and by press, is the necessity that woman put herself right—put herself right on this subject of marriage, the foundation, corner-stone of the future of the race.

Shall we marry? Shall we venture? Yes—thank God! it is not all womanhood that has bowed the knee to Baal. The more reason when everything has gone wrong that we should turn in to make our little part go right. Many young men are refraining from marriage—some of them longing for homes—because they fear being taken in, or cannot face the expense.—They point to one and another they have known, and believe their wisest way is to refuse or postpone. As I understand them, young men have a desire for home. They don't want show either at the nuptial ceremony or the outfit. They do not do in it or with it all that they should when they get it, but the young man feels that he needs it; needs it as a help, needs it as a shield; and when he gets it, if it be of the right kind, you will generally find him changed; his outside interests, sympathies, associates given up, and only those things held which he can consent to welcome at his own hearth. It is not because of the young man that the boarding house has become so popular with married people. It is the woman who wants to go to board to escape duty, responsibility, home. That phrase, "declining housekeeping," is the sugar-coat over a very bitter decline in women, a decline in household ambitions and virtues and tastes. Lucy Stone, at the Women's Convention here, uttered this, which to my thought is atrocious. I seized my pencil and put it on paper that I might be sure of it. "Woman's work is good for woman to do, *provided* that a woman loves to do it. But if she do not like it, it is not good for her to do." That is fatal to all work and is not true. A woman's work is good to do because it is woman's work, because if she will not do it, it becomes in the lowest sense menial or is left undone. It is the leaving undone of woman's work, much of which no menial can do, it is the refusal of woman to take the honorable tasks and self-denials that, as wife and mother, devolve upon her; it is her self-release from the higher law of her sex; it is her enslavement to fashion on the one hand, and the reaching of her ambitious vanity on the other, which are acting fearfully against her and against us. I think I know and can weigh what can be urged on the other side—but I also think that could women have, not so much their eyes as their hearts opened to what men say and feel; could they know the fatal influence of their extravagance, indolence, ambition, mistaken views of duty and of life; could they see that man is a being who cannot stand without the strength a true woman only gives; that never was there yet a true man who had not a true woman as mother, wife, sister, daughter or friend, they might be persuaded from the chase after a certain class of so-called rights, and give their powers and their zeal to the lifting of two sexes up into that power and purity of a united life which God ordained.

Literary Notices.

Memoir of Ulric Dahlgren. By his father, Rear Admiral Dahlgren. (Philadelphia: J. B. Lippincott & Co.)

The duty of arranging the papers of the late Admiral Dahlgren, in relation to his son, has devolved on Mrs. Dahlgren. The work, accomplished with superior skill and a loving hand, is now ready, and will be received with gratitude and a just appreciation of its merits. Thousands who were thrilled with admiration at young Dahlgren's heroic deeds, and again with pain and disappointment at his early death, will renew their admiration in tracing those early characteristics which expanded into a brief but glorious manhood. The beautiful likeness of the boy colonel, the attractive style of the book, as well as the subject matter, combine to render it one of the rarest gems of the season in the book line; and no mother could desire a more appropriate gift for her boy, than this touching story of one so true, so gentle, and so brave.

The Health Reformer, Battle Creek, Michigan, comes regularly to our table, and is filled with very readable and useful articles on the preservation of health and treatment of disease.

Zell's Monthly Casket, (Philadelphia), furnishes useful and attractive reading, at fifty cents per year.

The subscription lists of the Family Circle and of the Bright Side, were destroyed in the great conflagration at Chicago. The two papers are now consolidated under the name of the Bright Side and Family Circle, which will be edited by C. G. G. Paine, A. M., and published weekly by the Bright Side Co., at $1.50 per year. Old subscribers of either of these papers should, therefore, send in their address without delay, to the Bright Side Co., Chicago, Ill.

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